

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 9, No. 6

Citizen Band Potawatomi Tribe

June, 1987



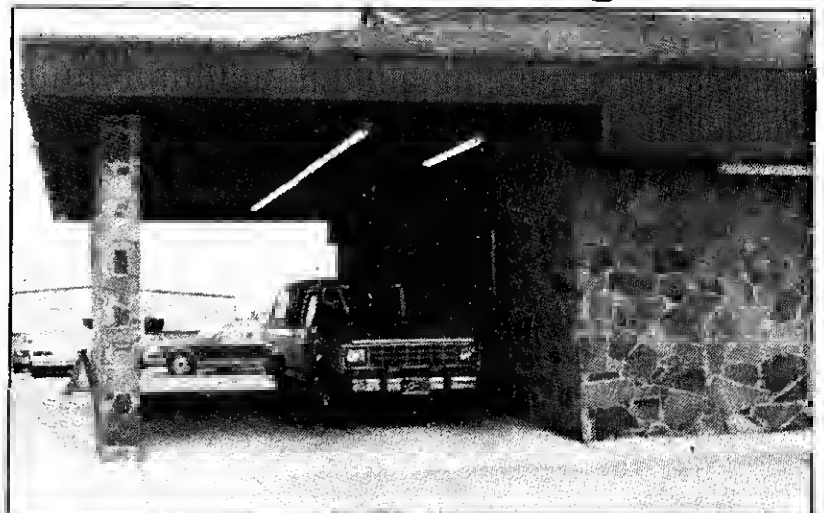
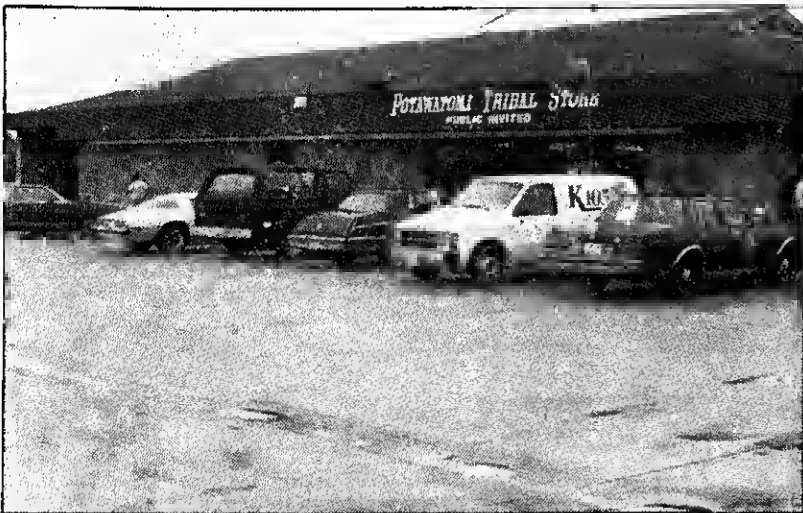
May 29 signaled the grand re-opening and ribbon cutting for the expanded Potawatomi Tribal Store.

Dignitaries from the surrounding communities, a live radio remote, specials on gas and merchandise and lots of give-aways highlighted the celebration.

Last year the store sold in excess of \$2 million in cigarettes alone. The expansion doubled the store in size, enclosed the drive-thru window and added eight new gas pumps - last month's gas sales exceeded \$51,000.

Photos: left - Tribal policemen Robert Komacheet and David Kubiak hold the grand re-opening ribbon in front of the drive-thru as, left to right, City of Shawnee Mayor Pierre Taron, Store Manager Jan Gale, BIA Superintendent Joe Walker, Business Committee-men Francis Levier and Bob Davis and Tecumseh Chamber of Commerce President Gloria Trotter prepare to officially "re-open" the store. Bottom: the new expansion and the enclosed drive-thru sales window.

Store expansion completed; ribbon-cutting held



Request For Ballot

JUNE 6 IS THE CUT-OFF DATE TO REQUEST A BALLOT FOR THE JUNE ELECTION! ALL TRIBAL MEMBERS WHO WILL BE 18 BY JUNE 27 MAY VOTE IN THIS YEAR'S ELECTION. YOU MAY VOTE IN PERSON FROM 7 A.M. UNTIL 2 P.M. ON JUNE 27 OR YOU MAY VOTE ABSENTEE BY REQUESTING A BALLOT. REQUESTS MAY BE TURNED IN AT THE TRIBAL COMPLEX OR MAILED TO THE ELECTION COMMITTEE BY JUNE 6.

Mail To Potawatomi Election Commission, P.O. Box 310, Tecumseh, OK 74873

The Annual General Council will be held in the Long Room from 7 a.m. until the election results are

in. The business portion of the meeting will begin at 3 p.m.

Name: _____

Street & P.O.: _____

City/State/Zip: _____

Roll No.: _____



This part of the paper is usually reserved for the Chairman's regular column. Since this letter is of a political nature, Chairman Barrett has paid for the space.

An Open Letter to the Citizen Band Potawatomi from Chairman John Barrett:

Fellow Tribal Members,

For the past two years we Potawatomi have enjoyed considerable peace, prosperity and remarkable growth and progress in our Tribal Government. The dedication and hard work of many employees, Tribal Members and the Business Committee has yielded results that could make us one of the most progressive tribes in the United States.

Lest we forget, however, it has only been three years since a group of radical dissidents, of which candidate Tom Pecore was a member, violently disrupted Business Committee meetings and attempted a violent takeover of the Tribal Complex. Had they not been restrained by order of the courts and the Tribal Police, injuries and damage would have taken place. The issue they fought so hard for was the rehiring of former administrator John Schoemann, who admitted in federal court to having profited by \$54,125 on an inside deal with the tribe and used Title VI elderly feeding funds to buy himself golf clubs. The federal court, having established jurisdiction under the embezzlement statutes, found that he had committed a "breach of fiduciary duty," and entered a \$54,480 judgement against him on behalf of the tribe.

Tom Pecore personally profited as an employee of Schoemann's. As Schoemann said in deposition, "The Tribe was easy."

It has been only three years since Federal Marshalls stood at our Tribe's door while this group held an unconstitutional "council" in support of the bingo contractors' illegal contract - the same bingo contractors whose records indicate they have underpaid the tribe by over \$300,000; the same bingo contract

From the Chairman

declared invalid by the federal government!

This group fought the new Tribal Constitution which gave us the absentee ballot and Regional Councils and have consistently maintained that the annual Council in Shawnee was the General Council. Now they have come up with a new scheme to "enlarge" the Business Committee to include "every state." How can they do this without you changing the Constitution? The answer is: they can't! Besides, there are no Potawatomi in some states. Will those states with large populations of Tribal Members have the same vote as those with one Member? And most important, will you lose your right to vote individually by absentee ballot on issues of the Council.

The "Potawatomi of Oklahoma" ticket of candidates claim they are going to get a "Department of Justice audit," implying there is some wrong-doing going on. They know that the Department of Justice doesn't audit. The Inspector General's office audits, and they just gave the tribal operation a clean bill of health. This administration has had regular CPA audits done since the day it was elected. All federal programs operated by the tribe are under continuous audit by their funding agency. The only difficulty this tribe ever had with an audit was when John Schoemann removed the tribal bingo records!

Another candidate, Toby Kinslow, is a member of the "Concerned Potawatomi" who mailed nasty little hate letters to many of you and did not have the guts to sign them. Now you can see why he was fired from the tribe. He is a former tribal night watchman who we tried to use as a computer programmer.

The man who is running for chairman, Cecil Penseneau, calls himself a "self-made Christian businessman." He recently called a tribal employee at home and alleged that I had stolen \$2 million from the tribe to start my personal business, as well as making slanderous allegations concerning female employees. He knows I had no position with the tribe when I started my business. This so-called "Christian" then repeated this slanderous lie to a group of local business people at an area restaurant. His "business" is a small junk yard north of town. When his sister, Wanita Clifford, was tribal chairman, her administrator was John Schoemann. She is the ex-tribal official who wrote the Oklahoma Congressional Delegation stating the Potawatomi Tribe wished

to relinquish its sovereign status recognized by the United States for over 200 years! She and other members of her family fought absentee balloting and the new constitution they now want to "improve."

The decision you must make is clear cut. Do we go back to the old ways of debt, turmoil, violence and corruption? The same old bunch is running for office again. The tactics have been used before, when John Schoemann ran himself for chairman in 1985 - publish a lie at the last minute before anyone can challenge it and hope the people buy it. He got a lot of votes doing it.

I hope you will check the qualifications of all the candidates, their experience, their education, their families. The current administration has brought this tribe out of debt, enlarged its businesses, protected its sovereignty and done

so honestly with full publication of all minutes and resolutions of every meeting. They are all experienced, successful business people or professionals. Have the other candidates listed their qualifications? No!

I hope to have a more positive article in the next newspaper. These facts, however, should be known. With only 260 requests for ballots returned to the Election Committee so far, the vote could be very close. Please vote. The future of the tribe is in your hands. Requests must be postmarked no later than June 6. Walk-in voting will be done from 7 a.m. until 2 p.m. on June 27.

I respectfully request your support and your vote. Also, please consider the excellent qualifications of Bob Davis for Vice Chairman, Dr. Francis Levier for Committeeman #1 and Hilton Melot for Committeeman #2.

Aho Nikane. Migwetch.



Plaudits for Elenora Noah, Indian Child Welfare Worker

HowNikan congratulations to Elenora Noah, Citizen Band Potawatomi Indian Child Welfare worker, for just completing her Master's Degree in science and human services at East Central University.

Originally from Broken Bow, Oklahoma and now a resident of Earlsboro, Ms. Noah has been with the tribe since December, 1986. Investigating up to five child abuse charges a day Elenora works closely with tribal, state and federal authorities to see that the rights of both the child and family are protected. If an out-of-state tribal member is involved, Ms. Noah files

an agreement for "exclusive jurisdiction" with the state authorities involved to secure care and protection for the child.

Elenora's case load - nine Indian Child Welfare cases are slated for hearing in tribal court this week alone - may seem staggering, but she claims "this is the type of job I've always looked for; I'm helping children and helping their parents - who are sometimes victims of abuse themselves."

Elenora is also actively seeking Potawatomi foster and adoptive homes. For further information, contact her at (405) 275-3121.

Seminole Bishop speaks on sovereignty

The following is an edited text of the speech by Bishop William Wantland, Episcopal Diocese of Eau Claire, who spoke to about 300 participants assembled for the Wisconsin Indian Resource Council Forum on "Educating for Understanding" held April 21, 1987 in Wausau, Wisconsin.

WIRC speakers spoke not only about issues, but solutions, facts, peace and justice in recognizing the validity of treaty rights, and working together for cooperative use and enhancement of resources.

"This is a very important day for all of us when we have the opportunity of coming together to learn about issues which are potentially fractious in our society. And I've been asked to explain the basis of treaties within the whole concept of law in the United States of America.

"And so, let me begin with the coming of the Europeans. A friend of mine who is a Seminole lawyer once said all our problems began with a lax immigration policy in 1492, and a certain Italian. When the Europeans came to what is now North America, there were over 400 sovereign nations operating within the confines of this continent.

The European powers dealt with those Nations as Nations and entered into treaty arrangements with them. This concept of making treaties between two sovereign equals was continued through the time of the American Revolution. And after the American republic was established and, two hundred years ago our present constitution drafted, the American government continued to operate on the basis of making treaties as an agreement between the government of the United States and the governments of the Indian Nations.

"Those treaties were made as between equals from the time of independence until the time of Andrew Jackson. During Andrew Jackson's administration and thereafter, treaties were still made, but they were made as between a superior and an inferior political force.

"Indian governments were treated as subordinate sovereigns rather than equal sovereigns from the time of Andy Jackson forward. Treaties were made by the United States with Indian Tribes until 1871, when Congress passed an act which terminated the treaty making period. Basically a treaty becomes law when it is ratified by the United States Senate. The House of Representatives has nothing to do with treaties.

"The House of Representatives argued they should have a role in approving agreements made between the U.S. Government and the Indian governments. And so, from 1871 until 1903, the U.S. Government no longer made treaties but made agreements and those agreements were in essence the same thing as treaties except that those agreements were ratified by both the House and Senate of Congress.

The Seminole Nation of which I am a citizen, made an agreement with the U.S. Government, and that agreement was drafted in 1897 and ratified in the summer of 1898 by Congress, both the House and Senate, and was also ratified by the General Council of the Seminole Nation and thereupon became law. And after 1903 the United States, for the most part, ceased making agreements and now operates by legislation. Congress passes laws regulating relations with Indians based upon a provision of a grant of power to Congress given in article I, act III in the U.S. Constitution which gives to Congress the power to regulate commerce with Indian Nations.

"Now what is the status of these treaties? What is the basis for them in the law today? And what effect do they have on the whole question of legal rights?

"First of all, by provision of the U.S. Constitution itself, treaties are a part of the "Supreme Law of the Land" and they are as binding on the United States, its government agencies and citizens as is the Constitution and the Acts of Congress that are signed by the President. They are, and I want to reiterate this, the Supreme Law of the Land. State law and specifically state courts, by provision of the Constitution, must abide by provisions of the Treaties and the Treaties take precedence over any state law. That's Constitutional Law; that's what the Founding Fathers of this republic wrote in Philadelphia 200 years ago.

"There are over 600 Treaties that were made in the course of the history of this Nation with various Indian Nations. And those treaties for the most part still remain basic law.

"Every person here, even the non-Indians, is a citizen of at least two different sovereigns. You are all dual citizens. Unless you're from the District of Columbia, everyone of you is a citizen of a state. A state is a sovereign power; the states created the federal government and, this may come as a shock to some of you, the states can dissolve it. All it takes is a Constitutional Convention and for the states, by proper vote, to simply dissolve this Constitution, create a new government or no government at all.

"Government was created by the states. So the states are sovereign and if you are a citizen of a state, you are a citizen of a sovereign government. I assume that you who are citizens of states are also citizens of the United States of America, which is a derived government, but a sovereign one. It should be observed, however, that you may be a citizen of a state without being a citizen of the federal government, and

conversely you can be a citizen of the federal government without being a citizen of a state. The two are similar but not identical. So that most Americans are citizens of two different sovereign powers, each with certain responsibilities and authorities.

"Every person here, even the non-Indian, is a citizen of at least two different sovereigns; you are dual citizens." Bishop William Wantland, WIRC Forum, March 1987.

"In addition, Indian peoples are citizens of an Indian Nation, which is defined by the U.S. Supreme Court as a quasi or dependant sovereign nation. This was determined in 1832 by the U.S. Supreme Court in a decision written by Chief Justice John Marshal. In the case of Worcester vs Georgia, Indian governments are defined as dependant, sovereign governments. The only legal parallel I can draw is that it is very similar to the Commonwealth government of Puerto Rico. They are citizens of the United States but their government has all internal control over the people of Puerto Rico. And Indian governments are in that same category.

"When Indian Nations sold land to the United States, which most of those 600 treaties were about, they reserved to themselves in some instances partial ownership or interest in the land. They did not sell fee simple absolute title. The Ojibway of Northern Wisconsin in the treaties they made with the United States of America, for example when they ceded the land, reserving that which is still owned by the tribe or individual allottees, they did not sell to the federal government fee simple or absolute; instead they sold the surface and minerals (though they almost reserved the minerals at one point) but reserved to themselves the continued right to hunt, fish and rice on the ceded land.

"That is what has been involved in the court cases for the last 12 years here in Wisconsin. But what the Ojibwa people did was reserve to themselves a right similar to that right which I, my brothers, my sisters and my cousins reserved when we sold my grandfather's ranch. Which has nothing to do with treaty rights; it has to do with real property law.

"So the Ojibwa people of Wisconsin don't have special rights that no one else has, they simply did not sell all their interest in the land. And the same thing is true in other parts of the United States, where certain rights were reserved in the water, in the minerals, in the right to hunt and fish, or simply to travel back and forth (like the Mohawks' right on the U.S.- Canadian border for passage without passport, taxation or toll, and the Kickapoos' right to pass into Mexico). These are rights that people held that they reserved.

"So the treaties are the reservation of rights, while granting other rights to the central government. Indian treaties are principles of law that apply to all citizens. And if those treaty rights are to be abrogated it must be by an Act of Congress that would, in fact, endorse the principle of the taking of property without due process of law or compensation.

"And if Congress can extinguish the treaty rights, then Congress can extinguish all mineral rights owned by non-surface owners. And if Congress can do that, they can even extinguish ownership of the surface which would mean the whole concept of property rights would be destroyed in the United States of America. Other nations have done that; this nation hopefully will not.

"So it is important to understand the role of treaty rights and this whole question of sovereignty when we talk about relationships between Indians and non-Indian peoples.

"I do want to say a few words about the role of the church as I stand before you primarily as a representative of one of the principal Christian bodies here in Wisconsin. The churches historically have seen part of their role coming out of the Judeo-Christian concept of being witnesses and advocates of justice. And the whole question of treaty rights has to do with justice as opposed to injustice and the improper taking of property and rights. So the church has an obligation to speak out on behalf of justice.

"More than that, the church has an obligation to be a reconciler in society and there are people who hold different views. We know there are people in the United States who do not understand treaty rights who would like to see them abrogated. They do not understand these principles of property law and would like to see those laws changed. Whether we agree with them or not, they are citizens of this nation and they are human beings and they do have some concerns and feelings, and there needs to be reconciliation between them and the Indian community. And this is an important role of the church, to be a bridge so that communication can remain open so that there is discussion."

(Reprinted from the Lac Courte Oreilles Journal)



✓ Vote

for Education & Experience

Re-Elect
Francis
Levier



Committee Position #1

Education: Marty Indian School; Bachelor's Degree from Hofstra University; Master's Degree and Doctorate Degree from University of Kansas

Experience: Tribal Administrator and former Director of Economic Development for the Citizen Band Potawatomi; former Executive Director of the Prairie Band Potawatomi; former Assistant Director of Minority Affairs, University of Kansas; Executive Director of Region VI Indian Alcoholism Training Program; Instructor, School of Social Welfare at University of Kansas; Board of Regents, Haskell Indian College; Consultant for Rockefeller Foundation; Consultant, Kickapoo Tribe of Kansas

- ☞ Promised to take tribal business to all the people - and did.
- ☞ Promised to get tribe on firm financial footing - We're now out of debt and have a clean audit bill of health.
- ☞ Promised further expansion and development - have expanded pow wow facilities, tribal store, museum and numerous tribal complex renovations. Several development projects are in the final stages.
- ☞ Promised qualified, educated, dedicated management - we now have the most educated staff in tribal history, allowing less people to do more work than ever before.
- ☞ Promised a tribal legal system - the Potawatomi Tribal Court is now a reality.
- ☞ Promised accountability - all tribal activities are now on computer and the tribal operation is under continual audit.
- ☞ Promised open operations - the tribal newspaper prints all budgets and records of the Business Committee.
- ☞ Promised cultural preservation - the museum has expanded and is undergoing a further expansion to house our growing archives collection. More genealogical information has been collected in the last three years than any other period in history. Two books are being readied for publication and the tribal newspaper runs monthly history features.

I urge my supporters to also vote for John Barrett for chairman, Bob Davis for vice chairman and Hilton Melot for Committeeman #2

Political advertisement paid for by Dr. Francis Levier

Removal Journal

Part I

The "consolidation" or removal of Indian tribes from their homes to reservations further west was one of those apparently necessary and equally cruel courses dictated by the expansion of the white race in the United States. Annie H. Abel's article, "History of Indian Consolidation West of the Mississippi" in the Annual Report of the American Historical Association, 1906, Vol. 1, describes the principal steps in the process. The so-called Removal Act, approved by President Jackson, May 28, 1830 (4 United States Statutes at Large, 411), was taken as authority for forcible removal of Indians.

In Indiana, the treaties of October 16, 1826, and October 27, 1832, followed by the activities of the United States Commissioner, Abel C. Pepper, in securing cessions of former reservations, 1834-1837, paved the way for the removal of the Potawatomis. The band, whose removal is described in the document printed herewith, lived in and near the village of Menominee, near Twin Lakes, in Marshall County. Their memory has been perpetuated by an impressive monument, between the lakes, dedicated in 1909 to Chief Menominee.

The first emigration of Potawatomis from Indiana was directed by Abel C. Pepper in 1837; the Indians were escorted by George Proffit to the place assigned them near Ft. Leavenworth, in Kansas. Later, part of them were forced to go north, up the Missouri River.

In August, 1838, the Indians at Twin Lakes were taken unawares and herded together by John Tipton and volunteer militia, chiefly from Cass County, and, with the exception of a few who temporarily escaped, were escorted to Danville, Illinois. There they were turned over to William Polke, who conducted them the rest of the way across Illinois, Missouri, and part of eastern Kansas, to their future reservation in the neighborhood of the Osage River.

William Polke, son of Charles and Christine Polke, when a child, was taken captive by Indians, with his mother and two other children, in Nelson County, Kentucky. They were kept at Detroit, the mother being ransomed by British officers. Polke was afterwards one of the founders of Plymouth, Indiana.

Dr. Jerolaman, the doctor who accompanied the Indians, was from Logansport.

Father Petit, the indefatigable Catholic missionary among the Indians of northern Indiana and southern Michigan, learning of the forced departure of this group of his charges, hurried after the band, and continued his ministrations until they reached their destination.

This journal of the emigration seems to have been written by Polke himself, but no certain proof has been found. It is printed here through the courtesy of the Ft. Wayne Public Library, which possesses the original, and the State Library, at Indianapolis, which has a photostatic copy.

JOURNAL - Of an Emigrating Party of Pottawattomie Indians, From Twin Lakes, in Marshall County, Ia. (Indiana), to Their Homes on the Osage River in the We(stern) Territory. Conducted by Wm. Polke, Esq. Property of Judge Polk if called for. S.M.

Thursday 30th. August, 1838 - Commenced collecting the Indians at Twin Lakes Encampment, Marshall County, Indiana, and succeeded in gathering by night time, about one hundred and seventy.

Friday, 31st. Aug. - Received considerable accessions to the numbers of yesterday. The day was employed in bringing in the Indians and their baggage.

Saturday, 1st Sept. - Succeeded after much difficulty in enrolling the Indians, and found the number in camp to be seven hundred and fourteen.

Sunday, 2nd Sept. - Loaded thirteen wagons with the baggage belonging to the Indians and prepared for a march.

Monday, 3d Sept. - A party of 42 Indians were brought into camp, and the business of the emigration so arranged as to expedite our departure on tomorrow.

Tuesday, 4th Sept. - Left Encampment at Twin Lakes at half past 9 o'clock A.M. leaving behind on account of sickness of the chief San-ga-na, with his family consisting of 13 persons, three of whom are very sick, and proceeded on our march. Messrs. Wheeler & Hopkins agree to furnish provisions during the sickness of the family, and until such time as San-ga-na may be able to report himself at the agency at Logansport, preparatory to his emigration west. The day was exceedingly sultry, and the roads choked up with dust. Travelling was attended with much distress on account of the scarcity of water. Reached Chippeway at sunset having travelled a distance of twenty-one miles, five miles further than it was the intention of the Conductor to have gone, but for the want of water. The number of horses belonging to the Indians is estimated at 286, the number of wagons engaged in the transportation twenty-six. Provisions and forage rather scarce and not of the best quality.

Wednesday, 5th Sept. - Fifty-one persons were found to be unable to continue the journey, the means of transportation not being at hand they were therefore left, the most of them sick, the remainder to wait upon them. Proceeded on our route, and reached at half past 12, at noon, the point determined upon as the location of our second encampment, a distance of nine

miles from the encampment of the day before. The scarcity of water in the country again retarded the progress of the emigration, the distance being either too great or too short between the watering places. A child died on the evening of this day, and was buried on the morning of the 7th. A child was also born during our encampment. A party of three Indians joined us today shortly after coming into camp. Subsistence generally consisting of beef and flour, and that very difficult to acquire, having in most cases to transport it from Logansport, a distance from the furthest point of 46 miles. (During the night of the 4th instant at the encampment at Chippeway, twenty persons affected their escape, stealing two horses from the Indians remaining behind, and have not since been heard of.)

Thursday, 6th Sept. - Left the Encampment at Una Creek at 9 in the morning, and travelled encountering fewer difficulties on our route, than on either of the previous days, to the encampment settled upon in the immediate vicinity of Logansport, having accomplished on our third day's march, a distance of seventeen miles. During the evening of our arrival, nine of those left at Chippeway came up.

Friday, 7th Sept. - Two wagons with the thirteen persons left at Chippeway arrived in camp today. Kock-koch-kee, with his party consisting of fifteen persons, as also Co-co-ta, Che-shaw-gen Way-wa-he-as-shuk and Pawk-shuk, with their families, making in all eighteen persons, came into camp today. A child died this morning.

Saturday, 8th Sept. - A child three years old died and was buried. The chief We-wiss-sa came in with his family consisting of six persons, to join the emigration, himself sick. Two wagons that had been sent to Chippeway returned bringing with them twenty-two persons, the whole of the number of those left behind, save the few who had effected their escape, and nine others who wished to remain until they are better able to travel. C. Martin has agreed to furnish them while sick at that place.

Sunday, 9th Sept. - Physicians came into camp today, and reported three hundred cases of sickness, generally of a temporary character, and which they are of opinion, may be removed by a two-day course of medicine. A kind of Medical hospital has been erected to-day, which is likely to facilitate the course of medical regime proposed by the physicians. A child died to-day. The priest formerly attached to the Catholics among the Pottawattamies, asked and obtained leave to say mass to-day and perform the ceremonies of his church in camp. The rites are now being performed. This Evening Sidney Williams and Wm. T. Polke, who had been dispatched in pursuit of the Indians, who escaped from Chippeway, returned, having reconnoitred the villages and cornfields on the Reserve without receiving any intelligence on the fugitives. They brought into camp three Indian horses which they had found on the road. A child died since dark.

Monday, 10th Sept. - The morning was early employed in preparations for a removal. Nothing of any note occurred during the morning. At 10 o'clock we got under way and proceeded on our journey, leaving behind us of sick and attendants twenty-one. The day was hot - we had the advantage (however, of being in the vicinity of water, our route lying on the northern bank of the Wabash the whole distance. We reached our encampment at Winnemac's old village, at about 5 o'clock, a distance of perhaps ten miles from the camp at Logansport. Provisions of the same character of those of yesterday and the day previous. Bacon is not to be had - beef and flour constitutes generally our provisions. A child died since we came into camp. A man also died tonight after several days sickness.

Tuesday, 11th Sept. - Left Winnemac Encampment at 10 A.M. and journeyed westward. Our route lay through an open, champaign, country, which circumstance rendered the travelling more pleasant than that of any previous day. The sick along with us appear to be recruiting and everything bids fair for a comfortable and prosperous emigration. If we may be allowed to judge from the gayety of our encampments - the bright smiles that gild the sunny faces of our unhappy wards, and the contentment which seems to mark the sufferance of imposed restrictions, we may safely calculate upon the pleasantest and happiest of the emigrations west. We reached our present encampment (Pleasant Run) at 5 o'clock - having accomplished a distance of seventeen miles. Provisions beef and flour, bacon difficult to be procured. A source of considerable expense is the foraging of Indian horses. We generally, however, manage to pasture them during our encampment, as cheaply as possible.

Wednesday, 12th Sept. - At half past 8 o'clock we struck our tents and started on the march. At 11 we reached and forded the Tippecanoe river. A little after 12 we passed the Battle Ground and at 1 arrived at our present encampment (Battle Ground) Distance from the Encampment of yesterday fifteen miles. Immediately after our arrival the Indians were collected, and Dry Goods consisting of Cloths, Blankets, Calicoes, etc., to the amount of \$5469.81 were distributed among. Nothing of importance occurred during the remain-

(Continued, page 7)

John 'Rocky' Barrett

Chairman of the Business Committee
Citizen Band Potawatomi Tribe

Fellow Tribal Members,

The re-election season is here! While the politics haven't heated up yet, look for it to begin. As you all are aware, I am running for re-election. Both Bob Davis and Dr. Levier are also running for re-election. As responsible voters concerned about the future of the tribe, your question when voting is "Have these men done their jobs?" All too often, those running for office promise things but don't deliver. Let's look at what we promised and what was delivered:

Promised: "Regional general council meetings will be held in each location in the country with a large Potawatomi population."

Delivered: Councils have been held in Denver, Fort Worth, Houston, Chicago, Long Beach, San Francisco, Wichita, Kansas City and Scottsdale.

Promised: "The tribe will be run in an efficient, businesslike manner, with Business Committee minutes, resolutions, budgets and expenditures published in the HowNiKan."

Delivered: The present Administration has reduced costs of operations and increased internal efficiency, wiping out a debt of over \$250,000 when taking office to a \$250,000 surplus to date. Minutes, resolutions and budgets are published in the HowNiKan.

Promised: "Tribal enterprise income can be increased to a point where per capita payments could be paid to members on a regular basis."

Delivered: Tribal gross income has risen from \$18,000 per month when I first took over management of tribal business to \$250,000 per month to date. We have recently signed letters of intent to acquire established businesses worth over \$52 million. At the end of 10 years, these businesses would bring in nearly \$15 million per year to the tribe, allowing per capita payments for every tribal member. Tribal gross income for the years in between now and final payment for these businesses should increase by \$450,000 per year! NO TRIBAL MONEY WILL BE EXPENDED for these businesses; they are leveraged buy-outs! Passage of the tribal charter gives us the capacity to make these acquisitions.

Promised: "A tribal credit union, loan source for tribal members."

Delivered: By virtue of the newly adopted charter submitted for your approval by this administration, we are now eligible for use of the Indian Credit Fund; section 10 and section 6 allow us to establish a revolving credit fund. We are preparing guidelines for this service now. (See charter, article III, 'F')

Promised: "Tribal medical or burial insurance, increased scholarship and health aids assistance."

Delivered: Since the annual premium for group health insurance would exceed \$1,200,000 per year, increasing tribal net income is essential. Concrete steps have been taken through an aggressive assets acquisition program to raise the funds. Recovering the money unlawfully taken from us by the current bingo operators alone would pay for this insurance. We continue to press this lawsuit in federal court.

Promise: "A regular HowNiKan newspaper outlining tribal activities, business and historical information as well as publication of language and historical documents."

Delivered: Monthly publication of the HowNiKan, delivered free to all enrolled members. Editor Pat Sulcer has been awarded five national Native American Press awards in the last three years and sits on numerous national publication boards. The publication of Father Joseph Murphy's thesis on the Citizen Band, edited by Pat, will be completed within the next three months. Language tapes are available from the museum.

We Deliver What We Promise!



Vote For Progress • Vote For John Barrett • Request A Ballot Today

Removal (from page 5)

der of the day. The Indians appeared to be well satisfied with the distribution of the Goods. A very old woman - the mother of the chief We-wiss-sa-said to be upwards of an hundred years old, died since coming into camp.

Thursday, 13th Sept. - We commenced our journey this morning about 9 o'clock, and after traveling until 4 this afternoon, reached the encampment near Lagrange-some eighteen miles from the camp of yesterday. With the exception of the sultry heat of noon-day and the excessive dust of the roads, our marches are very pleasant. This Evening two neighboring physicians, Drs. Ritchie & Son were called into camp (the situation of the sick demanding it) and have visited and prescribed for most of those indisposed. They report 106 cases of sickness.

Friday, 14th Sept. - Left Lagrange encampment at an early hour and proceeded at a quick pace on our journey, passing over a dry and seemingly unhealthy portion of the country. Our party continues to mend in health. Occasionally however, and indeed not unfrequently, person thro' weariness and fatigue take sick along the route. This occupies much of our time. We place them in the wagons which are every day becoming more crowded and proceed. Reached our camp ground near Williamsport at 4 P.M. As we advance farther into the country of the prairies water becomes more scarce - the streams are literally dried up, and we have reason to fear that unless soon refreshed with rain, our future marches will be attended with much pain, and suffering. To-day we made 18 miles. Two deaths took place this evening.

Saturday, 15th Sept. - Early on this morning we were on our way, and travelled without interruption until 12 o'clk. M. when we arrived at an unhealthy and filthy looking stream, at which, from the reports of the citizens of the country, we were forced to encamp. The young men among the Indians during the afternoon, to the number of twenty-five, were permitted to go on a hunting excursion-a permission which they have for some time seemed to covet. We travelled to-day about 10 miles. Two small children died along the road.

Sunday, 16th Sept. - At 8 o'clock we were loaded in our saddles. Seven persons were left sick in camp, among the number a woman who was about to be confined. A few minutes travel brought us to the Grand Prairie, a portion of which we passed over, arriving at our present Encampment at Danville, Ill., at about 3 o'clk. P.M. The heat along with the dust is daily rendering our marches more distressing. The horses are jaded the Indians sickly and many of the persons engaged in the emigration more or less sick. The whole country through which we pass appears to be afflicted-every town, village, and hamlet has its invalids. We travelled to-day, fifteen miles, passing the dividing line between the two states at about 11 1/2 o'clock. We find provisions and forage, the further we advance, demanding most enormous prices. It is worthy of remark, perhaps, that such a season for sickness in this country is almost unparalleled. In the little town, adjoining which we are now encamped, containing a population of from eight hundred to a thousand four persons died yesterday.

Monday, 17th Sept. - Left the Encampment at Danville at 9 in the morning, and proceeded to Sandusky's point-a distance of six miles, where we encamped for the remainder of the day and night. Soon after our arrival in camp, Joseph Moulard who was left as Interpreter for the sick remaining at the camp of Saturday last, came up with his part, it having received an accession by the birth of a child. Provisions and forage we find scarce. Subsistence generally beef and flour. A young child died directly after coming into camp.

Tuesday, 18th Sept. - The accumulation of business, together with the discharge of a number of troops in service, rendered it necessary that we should remain in camp a day or so-beside which the weak condition of many of the emigrants demanded rest. During the evening a woman and a child died. A child was also born today. The health of the emigrants continues very bad. Scarcely a day but new cases are reported. In the main however, a daily improvement may be calculated upon. Dr. Jerolaman, the physician to the emigration arrived in camp to-day, and commenced the discharge of his duties. He is assisted for the time by Dr. James H. Buell of Williamsport, Ia. whose services were enlisted during the absence of Dr. Jerolaman. In their report of to-day they say, "there are at this time sixty-seven sick-of that number there are forty-seven cases of intermittent fever-thirteen of continued and three of diarrhoea, and two of scrofula. Of the whole number eight may be considered dangerously ill. Provisions and forage still continue to be scarce.

Thursday, 20th Sept. - At 3 o'clock we were up and busily preparing the discharge of the volunteers. At sun rise they were mustered and marched to Head Quarters, where, after being addressed for a few moments by the General in command, they were discharged and paid off. Sixteen of the mounted volunteers, upon a requisition of the Conductor of the emigration were retained in service and are now under the immediate charge of Ensign Smith. At 9 o'clk. a few hours before which an elderly woman died, we prepared for our march. We left the camp at half past 9, and reached our present encampment at about 2 P.M. During the march of the party, Gen. Tipton who has heretofore been in command of the volunteers, and superintended the removal of the present emigration, took his leave, and left us in charge of the Conductor, Wm. Polke, Esq. While on the march a child died on horseback. A death has

also occurred since we came into camp this Evening. We are now encamped at Davis's Point, a distance of ten miles from the camp ground of yesterday. To-morrow we expect to reach Sidney, which is reported to be a good watering place.

Friday, 21st Sept. - Left Davis's encampment at half-past 9. At a little before 2 we reached Sidney, near the spot selected for encampment. The health of the Indians is the same-scarcely a change-the worst of the cases in most persons proves fatal. Physician reports for yesterday, "their condition somewhat better. There are yet fifty sick in camp-three have died since my last." The farther we get into the prairie the scarcer becomes water. Our present encampment is very poorly watered, and we are yet in the vicinity of timber. A child died since we came into camp. This morning before we left the Encampment of last night, a chief, Muk-Kose, a man remarkable for his honesty and integrity, died after a few days' sickness. Distance travelled to-day 12 miles. Forage not so scarce as a few days ago. Bacon we occasionally procure-beef and flour, however, constitute our principal subsistence.

Saturday, 22nd Sept. - At 8 o'clock we left our Encampment, and entered the prairie at Sidney. The day was exceedingly cold.-The night previous had brought us quite a heavy rain, and the morning came in cold and blustry. Our journey was immediately across the Prairie, which at this point is entirely divested of timber for sixteen miles. The emigrants suffered a good deal, but still appeared to be cheerful. The health of the camp continues to improve-not a death has occurred to-day, and the cool bracing weather will go far towards recruiting the health of the invalids. A wagoner was discharged to-day for drunkenness. Dissipation is almost entirely unknown in the camp. To-night, however, two Indians were found to have possessed themselves of liquor, and become intoxicated. They were arrested and put under guard. Some six or eight persons were left at Davis's Point this morning, for want of the means of transportation. They came in this evening. We are at present encamped at Sidoris's Grove, sixteen miles distant from Sidney. Water quite scarce.

Sunday, 23rd Sept. - Left our encampment at 9 o'clk. having been detained for an hour at the request of the Rev. W. Petit, who desired to perform service. The day was clear and cold. Our way lay across another portion of Grand Prairie, which as was the case yesterday, we found without timber for fifteen miles. Physician reports the health of the camp still improving. "The number of sick" the report say "is forty. There have been two deaths since my last report, and four or five may be considered immediately dangerous." A child died early this morning. One also died on the way to our present Encampment. Distance travelled to-day fifteen miles. We are at present encamped on the Sangamon river, along the banks of which our route to-morrow lies. Subsistence, beef and flour-better, however, than usual.

Monday, 24th Sept. - At 9 this morning we left Pyatt's Point (the encampment of yesterday) and proceeded down the Sangamon river fifteen miles, to the place of our present Encampment, Sangamon Crossing. Physician reports "there have been two deaths since my last, and the situation of several of the sick is much worse. I would recommend that twenty-nine be left until to-morrow." At the suggestion of Dr. Jerolaman twenty-nine persons were accordingly left behind with efficient nurses. They will join us to-morrow. We find a good deal of difficulty in procuring wagons for transportation-so many of the emigrants are ill that the teams now employed are constantly complaining of the great burthens imposed upon them in the transportation of so many sick. Subsistence and forage the same as yesterday. A child died during the evening.

Tuesday, 25th Sept. - To allow the sick left at Pyatt's Point yesterday time to join us, and to give the emigrants generally a respite, and to bring up the business of the emigration, it was determined to remain in camp to-day. The baggage wagons were weighed and reloaded during the day and the matters of the emigrants made more comfortable. Sometime in the afternoon the sick left at the encampment of yesterday arrived. Directly after their arrival a woman among the number, died. The rest were but little if any improved. A child also died this evening. The farther we advance the more sickly seems the character of the country. It is sometimes very difficult to procure provisions and forage owing to the general prostration of the husbandry...Most of the Indian men were permitted to go on a hunting excursion to-day. They brought in a considerable quantity of game.

Wednesday, 26th Sept. - Left our Encampment at the Crossing at 8 o'clock in the morning and proceeded on our route. The sick appear somewhat recruited. Owing to the indisposition of our physician no report has been made since Monday. We have reason to believe that the health of the camp is returning. The weather still continues delightful-the roads, however, are again becoming dusty. Provisions and forage seem not so scarce as farther back-the country through which we are now passing is more thickly settled...Distance travelled to-day fourteen miles. We are now encamped near Decatur, Ill. forty miles from Springfield. A child died after dark.

Thursday, 27th Sept. - At 8 this morning we were loaded and on our hors-

Continued, page 15

RE-ELECT BOB F. DAVIS

for
Tribal Vice Chairman

To The Citizen Band Potawatomi Tribal Membership,

This is the last chance I will have to address you in the HowNiKan before the June election. I want you to know how much I have enjoyed meeting you at the Regional Councils and how much I have learned about your fierce pride in this tribe and your hopes and dreams for its future. Over the last two years I have learned too, about federal operations, tribal potential for economic development, tribal history and the necessity for responsible, stable, tribal government. These are bad times for tribes. They are under attack from local, state and federal government, as well as numerous special interest groups. Without educated and professional leaders dedicated to maintaining their sovereign status (recognized by this country's Founding Fathers) tribal entities will become extinct.



Two years ago I ran on a platform guaranteeing an open-door policy for tribal members. Through this newspaper and the Regional Councils I believe that campaign promise was kept. But without your participation in this tribal election your ability to participate is at risk. What this administration has given you can just as easily be taken away. If you support us, you have to vote for us.

We are very proud of the expansion and renovation of our existing properties and enterprises and we are very proud to have been the administration to bring this tribe "into the black." If you give us another two years we can finalize and deliver economic development projects that have been developed during our term. But you have to vote.

June 6 is the deadline for returning a Request For Ballot. If you agree with our vision for the future of this tribe you must vote in person at the June 27 General Council or act immediately to request a ballot.

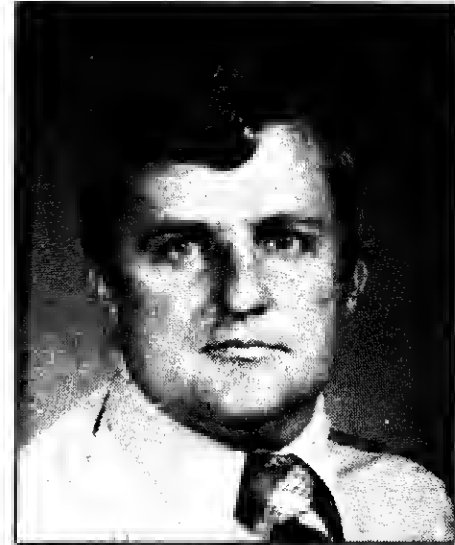
Thank you,

Bob F. Davis

I Urge My Supporters To Also Vote For John Barrett For Chairman, Francis Levier for Committeeman # 1
and Hilton Melot for Committeeman # 2

Paid For By Bob F. Davis

HILTON L. MELOT *for Committeeman #2*



Since I am a new face to most of you, I feel I need to give you a brief history about myself.

I am 47 years of age and was born at Anadarko, Oklahoma, a descendent of Joseph and Claud Melot and the Vieux family. I have lived at St. Louis, Oklahoma for the past 16 years with my wife (Romona) and son (Jason).

I hold a Bachelor's Degree from Southeastern State University (Durant) and a Master's Degree from East Central University (Ada). I have served as a school principal for 15 years and have had 16 years of teaching and coaching experience. I am currently involved in the oil and gas industry.

My grandfather was educated at Chillocco and Sacred Heart and my father (who was honored as the eldest at the Dallas/Ft. Worth Regional Council) was educated at Bacone and University of Oklahoma.

I strongly support the current administration and believe that within the near future we can accomplish all the goals that have been set forth. We know that the average Potawatomi is 43 years old. With this figure, I feel that we should be concerned with a blood degree change and get our people (who are Indians) on the Roll so that we will not die out as a tribe and our children can benefit from our hard work.

As a sovereign nation I feel we should continue to develop the industrial interests we are seeking and obtaining at present. We should also work to achieve the goals that have been set for the continued care of our elderly. We need to protect their benefits and see that they receive any additional help that is needed.

As a whole, we need to keep our tribe united and working as a sovereign entity.

GIVE ME A CHANCE TO HELP OUR PEOPLE — Vote for me.

PAID FOR BY HILTON L. MELOT

In Your Opinion

Dear Sirs:

I am writing on behalf of the Pottawatomini Nation in Canada.

The Pottawatomini Nation in Canada is undergoing a process of reorganization. One of our priorities is to renew relations with our brothers in the United States. We are finding that only a few families have retained close contacts with their relations in America. It is our intention to renew communications at this level and build toward cultural and social exchange.

We are currently planning a Pottawatomini Nation meeting in Ontario for August, 1987. We will provide details as our planning becomes a little more definite.

We would appreciate receiving information about your Pottawatomini communities in the United States. Who we can contact in each of these communities or perhaps refer this letter to whoever might be able to provide the information requested.

Your thoughts on our proposal to renew and strengthen relations with the Pottawatomini will be very welcome.

Yours very truly,
Mathilda Pangowish for Ian Johnson, Co-ordinator
27 Queen Street East, 2nd floor
Toronto, Ontario, Canada
M5C 2M6

My Dear People,

This new corporation that is being proposed bothers me a great deal! I am in Alaska and have watched and worked with the Tribes here in Juneau a great deal while they struggle with the State organized corporations that were forced upon them. They are denied Sovereignty or even recognition as a Tribe. They are losing their lands, timber and dignity to these corporations. I feel strongly that we are a Nation and should not give up our Sovereignty to comply with State rules.

As I see it, Article III (b) takes over Sovereignty - even a little hurts. I feel that if we give into the Government or State and allow them to dictate to us we will soon lose all.

I have a great deal of respect for our Chairman and all officers in the Tribe - they have done while I have watched - along with most of the Tribe. I am sure they would do nothing but good things for us. Altho I do wonder at the wisdom of this Incorporation of the Tribe. Why do we need State laws to govern us - we are our own Nation - people and why compromise our position? When the tribes have allowed this to happen to them they have lost much. I cannot nor will I speak their story for them but please,

my people, look to the North, as on the Medicine Wheel, for wisdom. These people are fighting for what we already have, Sovereignty! I will have to vote against this issue if this loss remains in the Charter. It is their foot in the door - what will be next?

As I watch the fight here in Alaska I feel I am a hundred years old - fighting with my Grandfathers for their Tribal lives. We have lost so much of what we were but we still have Sovereignty - we are our own People. We can and are regaining our history. I also have heard of other Tribes that have taken the path proposed to us and the greatest of advantage was taken of them. They lost all. It seems when the government wants us to vote on something they always have what's known as a "Rider" to the legislative action. A

"Rider" being the "hidden" things in any bill or contract - added in - the pill is sugar coated.

I will say no more save this - look to other Tribes that have incorporated. The people here had no choice - were not allowed to vote. I really don't understand just how it was managed except that when it happened the people were uneducated in White Man's ways so they just didn't fight. We are educated and able to

investigate - before we make a decision our grandchildren will have to live with.

Here the Corporations have money, land, timber - a bounty of all three - but I see hungry and homeless people for the people are left out, mostly. A few village corp. are making sizeable payments this year after so many years of nothing and some get nothing to speak of in such a rich country. I would appreciate someone on the Board to address this subject - Before we vote. I hope I am wrong - but years of battle to help these people make me weary. Please investigate.

Again I want to say - I have the greatest respect for our Chairman and officers and as far as amending the Constitution or revising election terms I leave that in their capable hands. I only question Article III Corporate Powers (b) - by granting an express and unequivocal waiver of sovereign immunity; etc.

Granted it seems alright - I say no waiver of sovereignty for they will use it against us in future times.

Thank you,
M. Donalyn Pekovick
Juneau, Alaska

Editor's Note: I'm sorry we were unable to run your letter in time to answer your questions.

TOM PECORE FOR COMMITTEEMAN !

THOMAS A. PECORE, son of Edward F. Pecore and Hannelora Neuroth, grandson of Autwin Blaze Pecore. Born at the U.S. Army Hospital in Frankfurt, West Germany, February 19, 1960. I live in Norman.

Educated in military schools and graduated from Cumberland Valley High School, PA. Attended Slippery Rock State College with assistance of Potawatomi Scholarship Funds. Received a B.A. in Journalism from the University of Oklahoma. Currently am a graduate student completing a teacher certificate and a Masters in Journalism.

I am a member of the Public Relations Society of America and the International Television Association.

Worked as a faculty member of Rose State College as the Instructional Technology Specialist. Employed by the Archdiocese of Oklahoma City as Director of Communications, and built and operated a video production and post production company in Oklahoma City.

My wife, Jama, and I have been married for 7 years, we have twin daughters three years old. Jama is a practicing attorney. I am a member of Saint Josephs Catholic Church and teach religious education to 10th grade students. My hobbies are hunting, fishing, racketball and history.



I feel that my strong qualities are a great sense of morality and family, dedication, honesty, management and public relations.

Our future belongs to the young only because of the sacrifices of those that came before.

BILL SLAVIN FOR COMMITTEEMAN 2

WILLIAM L. (BILL) SLAVIN, JR., son of William L. Slavin Sr., and Coval Glass, born at Lexington, OK, May 4, 1934. Bill resides in Oklahoma City.

Educated at Shields Heights Elementary High School and Crooked Oak High School. He received training from International Sheet Metal Workers Local 3124. He served 3 years active Naval Reserve and 1 year inactive, receiving an honorable discharge.

He was employed by Industrial Mechanical Contractors as an estimator for 7 years. The largest job he has estimated and supervised was a \$1.5 million project. He has served as a consultant and project manager for various companies for many years.

Married for 33 years to Patricia, they have 2 daughters, 1 son, and 6 grandchildren. He is affiliated with the Southern Baptist Church. His hobbies are hunting, fishing, boating, golfing, and bowling.



Bill considers his strongest qualifications being sincerity, honesty, dedication, 13 years as an elected official of the Crooked Oak School Board, and the understanding of construction and contracting industry.

before the Secretarial Election. Unlike the Alaskan Native Corporations, the Citizen Band retains its sovereign tribal status and will never recognize state jurisdiction. The charter allows us to "waive sovereignty" in dollar amounts only. Theoretically a tribe may not be sued without its permission. If Oldsmobile built a \$50,000 building on our land, the charter allows us to say, "OK, in a dispute you can sue us for up to \$50,000." That is the "waiver." Our governing document is still our constitution - something Congress did not allow the Alaskan Natives to have.

Dear Pat Sulcer;

I enjoy reading HowNiKan paper very much. I am enclosing a \$5 check for the paper.

I think the Regional Council is really good. I enjoyed it very much in Fort Worth last Nov. I also enjoyed meeting all you good people. I am looking forward to seeing you all again in Nov. in Fort Worth. I learned things about our tribe that I didn't know. I think all of you are doing good work.

I want to thank you all for helping me to pay for my glasses. I am one to say there was no wine served at the Regional Council meeting! Some people should get the true facts about things before they talk.

Keep up the good work.

Sincerely,
Oleta C. Holloway
Dickens, Texas

Dear Fellow Okie:

The enclosed article was published on March 21, 1987 in the "Gallup Independent," a daily newspaper published in Gallup, New Mexico.

I feel the good people of Oklahoma should know what some people think of their good intentions. Maybe in the future the people of Oklahoma will reconsider before they ship anything to the Navajo Reservation.

It is my understanding that food and hay donations came from both Indian and non-Indian farmers. I'm a member of the Cheyenne-Arapahoe Tribe of Oklahoma, but presently working on the Navajo Reservation. I believe the non-Indian gentlemen who initiated this article was more concerned with feathering his own business and making himself look good.

There are quite a few Okies and Navajos who live on the Navajo Reservation who took exception to this article. I would like the Navajo Tribe to issue a letter of apology to the citizens of the State of Oklahoma.

Charles E. Fletcher
Crownpoint, New Mexico

NAPI head: Donated hay poor
Window Rock, Ariz. -
Oklahoma farmers who donated hay to snowed-in Navajos last January were motivated more by tax write-offs than feelings of

good will, says the director of the Navajo Agricultural Products Industries.

"The hay was basically worthless," said Al Keller. "It was very poor quality. They were just looking for some way to write the hay off on their taxes."

The 90 tons of hay were donated by farmers who had read about the plight of several hundred Navajo families stranded because of severe snowstorms on the Navajo Reservation. A limited state of emergency was declared because almost 2 feet of snow fell in some parts of the reservation.

Keller said the tribe would have saved money by rejecting the contributions and buying all of its hay directly from NAPI.

NAPI, the largest Indian irrigation project in the country, last year posted its first profitable year in its 18-year existence. Crops included potatoes, barley, alfalfa, wheat, corn and dry beans.

Jackson Gibson, an aide to Navajo Vice Chairman Johnny Thompson, said he also was unsure of the quality of the Oklahoma hay.

At one reservation chapter, "the goats, sheep and cows there were taking it very well," Gibson said. "At another chapter, however, the animals weren't touching it. So the animals were saying yes and no."

Gibson said the tribe bought \$61,000 worth of hay from NAPI.

In another relief effort, two boxcars containing 140,000 pounds of surplus grain for Navajos left Oklahoma City for Fort Wingate, N.M. A spokesman for Larry Jones Ministries in Oklahoma City said the seed corn, beans and flour were bought from American farmers.

Gibson said the terms of January's hay contribution required the tribe to pay transportation costs from Oklahoma to Gallup, N.M., where the hay was accepted.

The chapters paid for transportation of the hay from Gallup to the chapters. Each received a grant to help pay for the costs.

Keller said if tribal officials had considered the cost of transporting the hay along with the hay's quality, they would have realized they could have received a better deal from NAPI.

Tribal officials said they did not go to NAPI for contributions because it was created to make a profit and provide jobs for Navajos.

Editor: HowNiKan,
Shawnee, Oklahoma:

As a tribal member residing outside of the Shawnee area, please let me urge that all eligible voters either vote in person or request a ballot and give their yes vote for our incumbent Chairman and Committeemen Barrett, Levier and Davis.

If the "Concerned Potawatomi" and those local tribal members who wish to again close the tribe to those of us living outside of the State of Oklahoma gain office we might again lose our voice in

tribal affairs with no newspaper to inform us and no Regional Council meetings whereby we can meet our leaders face to face and voice our concerns or opinions. Let us not return to the past and give up all we have gained under our current administration. Without the regional Councils and the HowNiKan newspaper, we would no longer be viable tribal members.

This same scenario actually happened to the Navajo nation last year when they voted out their incumbent Chairman in a very close election and replaced him with their former Chairman who, upon his election, had the tribal police close down their newspaper and fired their editor, thus stilling the voice which had been against him in the election. Remember, this could happen to us.

Sincerely,
Bob Sorrell
Denver, Colorado

Dear Brothers and Sisters of the Potawatomi Nation,

I want to thank you for the second meeting held in Long Beach, California, even tho I first went to the Hyatt Regency and came in late. I saw some friends and a cousin I hadn't seen in 20 to 25 years. At the first meeting last year, I saw another cousin I hadn't seen in probably 40 years and I took my children and grandchildren that our Lord and Savior Jesus blessed us with.

Would be glad to vote on reopening rolls so that the younger members can be listed on the roll as Potawatomi, even without them having any claims

on past per capita payment funds. I know people in these areas away from Oklahoma where you hold the meeting, are glad that it has been made available for them to attend and hear tribal business.

Will the mates inheriting the benefits of members do so automatically or have to fill out papers. Will a mate be able to acquire a card of People of the Fire for I.D. with their name on it, which would be nice. In one of

the last newspaper articles, it proposed to put all members on roll regardless of bloodline percentage. My son in Portland is 30, would like to go to a 3 year college to be a chiropractor. Is assistance available to him? Are there papers he could apply for or fill out to get help in this schooling regardless of the age? Will there be any meetings held in the Portland, Oregon area that he could again attend. Would like to hear from you on this.

Edward A. Schwartz
Norwalk, California

Editor's Note: All enrolled tribal members can apply for education assistance through the Bureau of Indian Affairs and the tribe. For an application contact Ava DeLeon at (405) 275-3121.

Editor,

I attended the Long Beach Regional meeting that was recently held and found it very satisfactory. I enjoyed this

meeting more than the 1st annual meeting and felt everything was more organized even though I did enjoy the 1st meeting. I'm so glad the tribe is able to have these meetings.

At the 1st meeting, some close relatives attended but I did not know them. At the second meeting these same relatives attended and we were introduced by my Grandfather (R.E.

Whistler, Jr. - he attended the Washington meeting last year because he was out of town). It was his sister and her family that my family (my Mom, uncle and cousin) were reintroduced to. It had probably been a good 20 years since our last meeting.

The family reunions at the meeting are beautiful and the heritage information and tribal benefit information are so vital and practical.

In one word let sum up my feelings - "Thank you, Thank you for something that there are no words for."

Sincerely,
Scarlette Noble
Santa Ana, California

Dear Pat Sulcer:

A few days ago I received a letter from my sister, Mrs. Gerri Chayer, telling me that she and her husband and cousins of mine attended the "Regional Council Meeting" at the Hyatt Edgewater in Long Beach, Ca. She said there was at least five hundred people there, the food was great and they really enjoyed it. I just had to write and tell you about it.

Sincerely,
Lorraine M. Lewis
Florida

P.S. I am also enclosing a Prose that was written by my son Michael Hequet when he lived in Macomb, Ill. and it was put in a paper there. it was also put in a book with two other that he wrote. Maybe you could put in the HowNiKan. It would be a surprise since they receive the paper in Palmyra, Va. It is called "In The Eyes Of Children". I would appreciate it very much.

In the eyes of children you will see the soul first then the child

Its sweetness and beauty will leave you without words and your eyes shall be as misty rain

Still with the father is the child and you to long of the world the child is of the light and love and you look into dark corners and are fearful

If I could do but one thing on this earth I would be as a child with a loving heart

- Michael Hequet

Dear HowNiKan,

Let me start by saying I am a Potawatomi Indian and Tribal Member. My great Grandmother was Martha Curley Wolfe. My Great Aunt Mae, her daughter, still lives in Shawnee, Oklahoma.

I have never written to any type of newspaper or media

Continued, page 16

ELECT CECIL PENSONEAU FOR TRIBAL CHAIRMAN

Many moons ago our people told legends to teach moral lessons. Like the story of the great horned water panther struggling between good and evil.

Today, I would like to tell you a story that could help you make a decision for a new tribal administration.

Many moons ago longer than our grandfathers can remember, our people lived in Kansas. Strife and greed entered into their spirit and the Potawatomi tribe split into two tribes. Those choosing to remain in Kansas are called the Prairie Band and those coming down by wagon train stopped in Oklahoma, they became known as the Citizen Band.

After a few moons passed, Nimichomis (grandfather) called all the men for a council meeting. The smoke filled the air with their peace pipes aglow. Grandfather said that each of you must search for new leaders from the heart.

But before the council dismissed, grandfather told them to pretend they had \$100 and decide who among the tribal members would they trust to keep it for them.

Also, when you look up to the Great Spirit and view his creation remember you need wisdom from Him to make the right choice.

Another elder of the tribe spoke up and told them about men who would say Choose me, I have much education, many degrees and documents to prove it. Then you will remember the legend of the possum that was full of pride, he spent many moons combing his bushy tail as he strutted with his grin in front of the female possums. He neglected his family until he lost them, and even lost his bushy tail in a trap. This type would spend all the \$100 on pretty women and drinks and forget his tribal brothers.

Oh yes, Grandfather Nimichomis looked up with his black beady eyes and his weatherbeaten face shining. There are also men with forked tongues. They make many promises they can't keep. They will say that they will get work and money for you if you will let me be your leader. Work is very good medicine for you and each brave needs to take care of his family, keeping your promise is important. This will give you self-dignity. Do not trust men with forked tongue who talks out of both sides of their mouth.

Men of the tribe, as you travel in your worn out moccasins to select your leader. Observe the language used and you can tell what a man is by the language he uses in his speech. Choose one whom you can understand what he says, where there will be no mistakes about what he is talking about. An honest man is an ordinary man, and wants all to understand him clearly.

Some of the men were growing weary but they listened intently to grandfather and the elders because they respected him. A leader must be respected, the elders had taught them from a child to show respect.

Sitting on the dirt and nodding at the comments grandfather continued talking to the council.

BEWARE YOUNG MEN OF THE MAN WHO STEALS FROM HIS PEOPLE! Remember the legend of the Milky Way, how they tracked the thief by the giant steps around the house. Finally, all the tribe banded together, they were tired of his stealing, when the old man gave the signal everyone began to beat drums, shake rattles and shouted loudly until he ran away and no one has seen him till this day.

DON'T trust your \$100 with this type of person!

Just one more piece of advice from your elders. Search out a man who you can trust; one that takes care of family needs; one who seeks wisdom from the Great Spirit, and one who knows the laws of nature.

This man will do you a good job and help his tribal members who need aid.

For several moons the men listened to their tribal brothers, searched out leaders for their tribe and found one they all respected.

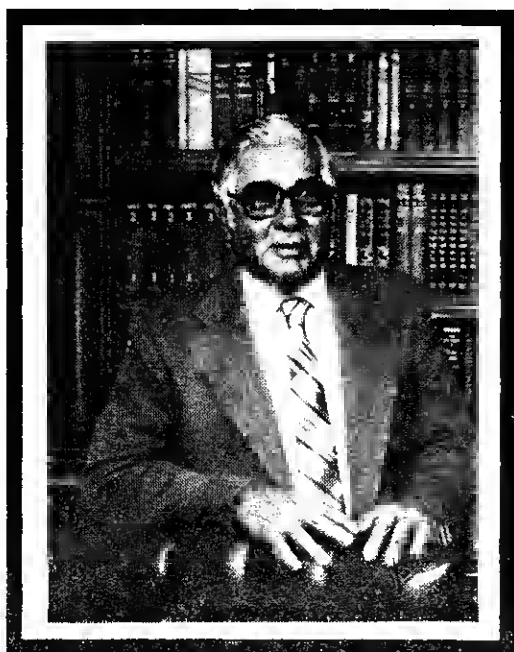
They returned to grandfather and the elders with their choice of a leader, and the tribal members said to Nimichomis (grandfather), we have searched our hearts and have found such a man. His name is **CECIL PENSONEAU**. He is respected from without and within the tribe. He is honest and has provided for his family, his wife, his daughter, three grandchildren, and one great-granddaughter. He has walked in the moccasins of the poor and known their needs. He is a self-educated person with 30 years of business experience.

Nimichomis asked Cecil to smoke the peace pipe with him as his new tribal chairperson, then he asked Cecil what will you do with this \$100? Cecil said, Grandfather, this belongs to the tribe and with it and the help of a united tribe we can do great things!

I know they made the right choice because he is my dad.

Please support their choice June 27, by checking your ballot for CECIL PENSONEAU FOR CHAIRMAN!

Thank you,
Cecilia Pensoneau Lewis



Please call the tribal office if you need your tribal roll number to vote!
(405) 275-3121.

Play golf?

The first Potawatomi Indian Golf Tournament will be held this year in conjunction with the annual pow wow and tribal council.

Firelake Golf Course, owned and operated by the Potawatomi Tribe, will host the all-Indian tournament on June 26, 27 and 28.

Entry fee is \$45 for men and women and covers two days of golf, frybread, green fees and prizes. A four-person scramble is scheduled for Friday, 10 a.m., and an additional \$15 fee will be required.

To register you will be required to present proof of Indian blood. Money orders or cashier's checks for registration should be mailed to Firelake Golf Course, Route 5, Box 151, Shawnee, Oklahoma 74801. On-site registration will be by cash only; no personal checks accepted.

Two area motels are offering special rates for tournament golfers - the American Inn at I-40 and Harrison (phone 405-273-2000) and the Colonial Inn at 4800 N. Harrison (phone 405-878-0120). Special rates are \$16 single and \$21 double.

For further information contact Truman Kaskuske at (405) 275-2310 or Jerry Halsey at (405) 275-4471.

WIC Applicants solicited by tribe

Do you know a woman, infant, or a child in the Potawatomi service area who is not on WIC?

WIC is the Special Supplemental Food Program for Women, Infants, and Children. This program provides nutritious foods to supplement the diets of pregnant, postpartum and breastfeeding women, infants, and children under age 5. WIC also offers participants an incentive to get regular care and an opportunity to learn about the relationship between proper nutrition and good health.

The Citizen Band Potawatomi Tribe of Oklahoma is currently seeking eligible participants for their WIC Program. To find out more, call the clinic in your area:

Shawnee (405) 275-3121, Oklahoma City (405) 232-2512, Perkins (405) 547-2455, McLoud (405) 964-5423 or 964-2768, Stroud (918) 968-3196.

IHS Jobs Available

The Area Personnel Branch, Oklahoma City Area Indian Health Service, maintains an Applicant Supply system for vacancies throughout the Oklahoma City Area Indian Health Service. This means that only the following positions are open continuously and not routinely advertised:

1. Clerk-Typist, GS, 322-2/3, #87-07
2. Data Transcriber, GS-356-3, #87-10 (Oklahoma City only)
3. Medical Clerk (Typing), GS-679-2/3, #87-09
4. Nurse/Clinical Nurse, GS-610-4/4/7/9, #87-01
5. Medical Officer, GS-602-11/12/13/14/15, #87-06
6. Dental Officer, GS-680-11/12/13, #87-04
7. Dental Assistant, GS-681-2/3/4/5, #87-08
8. Medical Technologist, GS-644-5/7/9, #87-02
9. Pharmacist, GS-660-9/11/12, #87-03

A person interested in having their application in the Applicant Supply, should submit to the Area Personnel Branch, Oklahoma City Area Indian Health Service, 215 Dean A. McGee, N.W., Oklahoma City, Oklahoma 73102: 1) an SF-171, Application for Federal employment, 2) For positions that require typing, submit a typing test (minimum passing score: 40 wpm, with no more than 3 errors) from a State Employment Office 3) The applicant should request that their application be maintained in the Applicant Supply for future vacancies filled by the Applicant Supply system. Preference in filling vacancies is given to qualified Indian candidates in accordance with the Indian Preference Act. In other than the foregoing statement, the Indian Health Service is an Equal Opportunity Employer.

Come To The Pow-Wow!

June 26-28, 1987

Elect C.B. HITT for Committee 2



I am a tribal member of the Citizen Band Potawatomi Tribe, a former member of the Business Committee. I am now the Chairman of the Grievance Committee, which I have held for the past two years.

I have been a member of the Potawatomi Scholarship Committee and also a member of the Prosthetics Committee, which I enjoyed very much. These two committees allowed me the opportunity to get acquainted with a lot of our tribal members.

I am already acquainted with most of the paperwork of the tribe, because of being a former member of the Business Committee, and staying on top of what has been happening in tribal affairs.

I have been capable of working with the past Business Committee members, present members of the Business Committee, and I am confident I will be able to work with the future Business Committee members. I am here to help any tribal member. I will welcome any constructive suggestions presented to the Business Committee. I am for hiring Indians and training them if need be, particularly if they are tribal members, who should have priority at all times!

I am for getting those descendants that were born after the deadline of June 26, 1961 on the roll just like their brothers and sisters that were born before the deadline. We need those descendants to carry the business of the tribe after we, the elders, have passed on. If we do not do something, all that we have worked and sweated over will revert back to property of the Federal Government.

I am for bringing in businesses that will put tribal members to work and help defray our expenses. I would like to help implement a Health Benefit Plan and a Burial Insurance Plan for all tribal members.

I am for keeping the regional councils going because I believe in time, there will be a lot of business the tribal members will need to know about and will want a part in the discussions for our tribe's future.

I am also for maintaining the present facilities to the fullest extent. Then, if we should get some businesses on our reservation, we won't have to spend the income from it to repair the present facilities.

I am also for working with the surrounding cities in an Economic Development Program, that would help in developing employment which would help everyone.

VOTE

TOBY M. KINSLOW

for

Vice-Chairman



Toby M. Kinslow was born and raised in Pauls Valley, Oklahoma. He attended the Pauls Valley schools and studied Computer Science at Oklahoma State University. He retired from Civil Service at Tinker Air Force Base, working there in computer services. Toby was employed by the Tribe for one and one-half years as their Data-Processing manager and Payroll Supervisor.

Toby is living on Indian Allotted land of 1891, received from his great-grandfather Frank Smith, near Maud, Oklahoma.

A strong central tribal government should be responsive to all segments and elements of the tribe. Governments sometimes have to change internally to meet the needs and priorities of the majority of tribal members for the common good.

Our tribal government has become isolated on an Island in the past year, not allowing criticism, rejecting input or caring what happens to our members that have a day to day struggle to surviving. Elected members seem to have totally disregarded the fact that they govern for all the members, represent all the members, and hold office as a result of the members.

GOALS AND OBJECTIVES

1. Eliminate the patronage system used by the elected officials, turn the system around so people can compete for jobs instead of being hired because you are a friend of a friend, or you may be a political liability by being a tribal member.
2. Implement a personnel system that is compatible with tribal law, and honestly offers tribal members an opportunity for employment.
3. Retain competent and qualified finance personnel to manage our financial affairs.
4. Impose severe penalties and sanctions for disregarding fiduciary responsibility while in office, or while in control of tribal programs and accounts.
5. Require that all tribal employees be individually responsible and accountable for their time, compensation and performance.
6. Rectify the humiliating policy making practices and put a lid on individuals that are neither elected or members of any tribe by leaving policy decisions in the hands of government.
7. Analyze tribal spending policies and apply a reasonable approach to limit waste and extravagance.
8. Analyze the tax department, tax commission, and methods of administering tax dollars to support the tribal government.
9. Improve the overall climate of the tribe and put the future and destiny back in the hands of the tribe. We do not need individuals that harbor a Lawrence of Arabia Syndrome, where they consider themselves to be above the natives, are more qualified and competent, and know what's best for us.
10. The Tribe is not placed at the disposal of a few individuals, the Tribe was not meant to be the pork barrel or for personal vendettas and to oppress and control the lives of tribal members in favor of NON-INDIANS or NON-MEMBERS.
11. Provide access to the How-Ni-Kan for any member on an open format, because dissent and the right to voice it is a very basic American constitutional right.
12. Develop a working relationship with all federal agencies for our benefit.
13. Recapture the Housing Improvement Program to serve our elderly, disable and others who survive on a fixed or low income.
14. Survey tribal members to determine social and health needs, and implement fact-finding efforts to address realistic tribal priorities.
15. Solicit increased input and information from regional councils by presenting the pros and cons of the tribe's heard-earned income.
16. Activate the full ability of the tribe to improve our business climate, we have experienced a period of limited growth while other tribes are growing rapidly.
17. Increase tribal efforts to pressure the Secretary of the Interior, the Federal Courts, and tribal attorneys to bring the Bingo operation into compliance with federal statutory regulations. The management contract represents a horrible and grossly imbalanced position for the tribe.

I, Toby M. Kinslow, pledge to uphold this office of vice-Chairman to the best of my ability.

ENDORSEMENT: ELECT TOBY M. KINSLOW FOR TRIBAL VICE-CHAIRMAN. If you want a man who is honest and dedicated to the welfare of the Tribe, then VOTE FOR TOBY M. KINSLOW. He will show respect and dignity to the position of Vice-Chairman as it has been in the past. I am in support of TOBY M. KINSLOW.

MRS. DOYLE OWENS

Removal (from page 7)

es. We travelled until 2 p.m. and reached our present encampment, Long Point, about fourteen miles from the camp of last night. During the march, and indeed for the last three days, a considerable number of the Indian men were scouring the prairies in search of game. Their success has been such as to supercede entirely the necessity of issuing rations. The camp is now full of venison. Mr. Shields, one of the Assistant conductors, left us this morning on account of indisposition. A substitute, it is thought, will not be necessary as the emigration is already far advanced on its route. We find no difficulty in procuring water, and we have every reason to believe that the greater portion of our route will be found to furnish a sufficiency for the party. Physician still indisposed. Forage and subsistence the same. We find less difficulty in procuring sufficient quantities.

Friday, 28th Sept. - Left Long Point at a little before 8 and crossed the prairies intervening. At 2 o'clock P.M. we reached the Sangamon (on the banks of which we have encamped for the last five days) after crossing which we pitched our tents. We are now within a few miles of Springfield, which place we shall pass through to-morrow. Judge Polke, the Conductor, on the occasion of passing through a village of the character of Springfield, requested I-oweh, one of the principal chiefs, so to arrange and accoutre the Indians as to insure a good appearance. The chief was delighted with the proposition and no doubt the emigration to-morrow will present quite a gaudy appearance. As an inducement they were promised some tobacco, which they have been much in want of for several days. The day has been very warm, which added to the length of our march, fatigued much the emigrants. The illness of the camp is disappearing gradually, and we may safely calculate upon a great diminution in the number of sick at the next report of the physician. Forage and provisions becoming plenty, as we nearer approach the settled portions of the state. Distance travelled to-day Eighteen miles. Two children died during the night.

Saturday, 29th Sept. - In order to pass Springfield at as early an hour as possible, we rose before light, and at 8 o'clock were on our way. The Indians amongst whom a degree of pride was excited, arranged themselves into line, and with an unusual display of finery and gaudy trumpery marched through the streets of Springfield. The wayfaries were covered with anxious spectators, so much so indeed as to threaten for a time to impede the progress of the Emigration. We passed clearly through however, and that too without the detention of a single Indian. At 3 we reached our present Encampment, McCoy's Mills, distant from last night's camp seventeen miles. This morning, Dr. Jerolaman on account of his continued indisposition, requested leave to remain in Springfield a few days to recruit. Permission was granted. Our march today was through a very dry region of Country. We are now encamped on a stream affording little water.

Sunday, 30th Sept. - We left McCoy's Mills at about 9 o'clock and at 12 reached Island Grove, the place of our Encampment 6 miles distant from the Camp of last night. Our march was made necessarily short on account of the scarcity of water-this being the only watering place nearer than ten or fifteen miles. The death of a child occurred a few hours after our encampment. health of the sick still improving. Provisions and subsistence good and healthy. The Indians still bring in large quantities of game-sufficient for their subsistence-and they greatly prefer such provisions as they acquire by the chase. One of the Dragoons was dismissed last night for intoxication-Nothing of the kind is permitted.

Monday, 1st October. - Early in the morning we left Island Grove-travelled over a dry prairie Country, seventeen miles, we reached our encampment, near Jacksonville, at 3 o'clock in the afternoon. Nothing occurred during our march save that a child fell from a wagon, and very much crushed by the wheels running over it. It is thought the child will die. To-night some of the chiefs reported two runaways, who left this morning. During the Evening we were much perplexed by the curiosity of visitors, to many of whom the sight of an emigration or body of Indians is as great a rarity as a travelling Caravan of wild animals. Late at night the camp was complimented by a serenade from the Jacksonville Band.

Tuesday, 2nd Octr. - We struck our tents at 8 this morning, and prepared for a march. Owing to the very great curiosity manifested by the citizens generally, Judge Polke, after being solicited, marched the emigration into the square, where we remained for fifteen or twenty minutes. Presents of tobacco and pipes in abundance were made by the citizens to the Indians, who appeared quite as much delighted with the favor shown them as with the excellent music of the Band which escorted us around the square. We continued our journey, and at 3 o'clock reached our present encampment about sixteen miles from Jacksonville. The day was excessively warm and the dust very afflicting, added to which water was scarcely to be found on the route. Provisions and forage we find in considerable quantities, without difficulty.

Wednesday, Oct. 3d. - Left Exeter encampment at a little before 8 o'clock, and without any occurrence of note reached the Illinois river at about 11-9 miles distant from last night's camp. Preparations were made for ferrying the river, and we embarked in keel and flat boats directly after our arrival. The day was spent in crossing and re-crossing the stream, and by 9 p.m. we succeeded in landing the last of the baggage wagons. We are now encamped on

the opposite shore from Naples, where we shall perhaps remain to-morrow, to recruit the fatigues of the last few days. A child died directly after our arrival at the river.

Thursday, 4th Octr. - Although the ferriage of the river was completed last night before we slept, it was thought advisable by the Conductor to remain in Camp to-day. The Indians made use of the opportunity thus afforded, to furnish themselves with moccasins, wash their blankets and clothes, and do many other things necessary to their comfort and cleanliness during the remainder of the journey. The health of the Indians is now almost as good as before we commenced our march from Twin Lakes-a few days more will entirely recruit them. A young child died in the Evening.

Friday, 5th Oct. - Left Encampment opposite Naples at 8 o'clock, and reached at a little after 12 our present encampment, at McKee's creek, twelve miles from the Illinois river. We were forced to-day to leave the Road and travel a considerable distance to find water-even such as it is-standing in ponds.-The streams are nearly all dry. Subsistence, beef and flour. Forage of a good character.

Saturday, 6th Oct. - At a little before 8 in the morning we left the encampment of last night. During the night we were visited by a fall of rain which rendered the travelling to-day unusually pleasant. The dust has been completely allayed, and the air much cooled. Water on the route was only to be found in stagnant ponds. At 3 o'clock we reached our present encampment, which from the barrenness of the spot in everything save grass, brush and weeds, we have appropriately named Hobson's Choice. Beef and potatoes were issued to the Indians this Evening. Forage, corn and hay. A child died since we came into camp. Distance travelled to-day eighteen miles.

Sunday, 7th Oct. - We were on the march this morning at half past 7 o'clock. The journey was pleasant and the road better than usual supplied with water. The distance to Quincy, of which we are now within six or seven miles, was too great for one day's journey; we therefore encamped at Mill-creek, but twelve miles distance from Hobson's Choice camp. To-morrow we shall reach Quincy at an early hour, and as soon as possible cross the river on the opposite bank of which we expect to remain two or three days to allow the teamsters and others engaged in the service, sufficient time to repair their wagons, etc. A child died shortly after we arrived in camp.

Monday, 8th Octr. - In order to reach Quincy and forward the ferriage of the river as much as possible, parties of the emigration were detached and sent a-head at 7 o'clock. At 10 a great portion of the emigrants had reached the river, seven miles from the camp of last night. A steam ferry-boat which had been previously employed, was in waiting for, and the Indians were immediately put on board. By night we succeeded in crossing all the Indians, horses, and several wagons. The remainder will be brought over as early as convenient, to-morrow. It is with the utmost difficulty that many of the Indians are restrained from intoxication. A guard has to be kept under arms in every town through which we pass.-Tomorrow will be employed in the payment of the officers and troops. Three children died since morning.

Tuesday, 9th Octr. - The wagons belonging to the emigration were early engaged in ferrying the river, and by night time all were over. During the day the officers were busily employed in making out the accounts of the officers, laborers and wagoners engaged in the emigration most of whom will be paid and settled with up to the 30th ult. Two Dragoons Messrs. Kelley & Smith declined going further with the emigration-they were accordingly discharged. Dr. Jerolaman came into camp to-day-his health is still very delicate. Several of the chiefs assembled to-day, and requested of the Conductor liberty to remain in Camp each succeeding Sabbath for devotional exercises. Leave was granted. The health of the Indians is still improving. We shall continue in camp to-morrow. Mr. H. Barnett, a dragoon, was also discharged to-day, at his own request.

Wednesday, 10th Oct. - The settlement of yesterday was concluded to-day, and every person engaged in the service, save the Officers of the emigration, was paid up to the 30th ult. In order to allow the wagoners an opportunity of repairing their wagons, shoeing their horses and making other repairs necessary for the safe prosecution of the journey, much extra ferriage was done during the two days of our encampment at the river. This might have been avoided by remaining on the Quincy shore, but the dissolute habits of the Indians and their great proneness to intoxication, forbid such a step on the part of the agents of the government. At sunset all the wagons that had been repairing, were in camp, and we were prepared for next day's journey.

Next month: The Trail of Death Continues



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Letters (from page 11)

service before, but I feel compelled to write in regards to the Regional Council Meetings.

I attended the Council Meeting held in San Francisco, along with my brother and sister. I even saw a cousin there I hadn't seen in years. We all had a great time.

I found the meeting to be very informative, friendly and educational. I think Regional Council Meetings should have been started a long time ago, how else are we going to keep the Potawatomi culture and heritage alive if the majority are not included? I am very proud of my Indian Heritage. I vote in every election and keep up on everything through the literature I receive.

I read Pat Sulcers' article -In My Opinion - in my April issue of the HowNiKan, I agree with her article totally. I want to be an active member of the council even though I'm thousands of miles away.

I think our elected officials have done an outstanding job and they will continue to have my support.

Thank you,
Joyce Kapellas
Union City, California

- Ghostdancer -
monotonous rocking
of her chair
corn cob pipe
old womans stare

cup of moonshine
held on her knee
I'll tell you a story
told true to me

many moons ago
on this land
a ghostdancer came
to each tribe and band

teaching a dance
of strength and might
dancing would end
the tyrant's fight

man of the wind

the Indians said
we'll dance with him
till white turns red

with painted faces
and rhythmic feet
they danced unceasing
for white retreat

the ghostdancer vanished
hearing silent feet
Manifest Destiny
was their defeat

- Joyce Kapellas

To Whom It May Concern:

I thought that you might enjoy this article. It appeared on the front page of the Chicago Sun Times.

Sharon Lee
Romeoville, Illinois

Just 150 years ago Chicago carved a city from the wilderness while turning the area's original American Indian landlords into the first suburbanites - moving them out of state.

Like today, prime real estate was downtown.

And the real estate war that launched Chicago into cityhood in 1837 was a real one: A series of battles that defeated Indian Chief Black Hawk and his warriors in 1832. That allowed the federal government to pressure the Potawatomi Indians into ceding the last of their Chicago area land to the white man in 1833.

So as Chicago begins a series of activities this year to celebrate its incorporation, it's appropriate to look at the area's Indian history - back to the 1830s, the decade of the city's birth.

Ironically, Chicago now has many times the number of American Indian residents it had then. Some 3,600 Potawatomi lived in Illinois back in 1830, according to the editor of a recently published book on American Indians. Now, the number of Indians in the city

alone ranges from 10,000 to 20,000, she said.

The book, Atlas of Great Lakes Indian History, is filled with exotic names of old or vanished Indian villages, the longest one being Shingabawassinekegobawat on Lake Huron.

Editor Helen H. Tanner says the Chicago area drew Indians who traveled the Straits of Mackinac and other waterways, often settling along rivers such as the Calumet, the Des Plaines, the Fox and, of course, the Chicago.

In fact, Indians stayed on longer in northern Illinois than they did Downstate, as whites moved into the Midwest.

The white man whittled away Indian land around Chicago in 1816, when local tribes ceded lands within a strategic corridor that extended from the Illinois River, northeast to Lake Michigan between the present George Brennan Hwy., near 172nd Street in Tinley Park, and Rogers Avenue on the Far North Side (hence Indian Boundary Park).

Chicago's Indian population today represents more than 100 different tribes, with 23 organizations and programs centered on the North Side.

They include the American Indian Center, the Native American Education Service College, a credit union and economic development association, programs of St. Augustine's Center for American Indians, and Little Big Horn High School, a branch of Senn High School that official Board of Education directories list only as the Indian branch of Senn.

The atlas by Tanner, a research associate at the Newberry Library, is being hailed by experts as a landmark in North American Indian history.

It's "a milestone..It should be something done for all regions of the country before it's too late," said University of New Mexico anthropologist Alfonso Ortiz of

the 10-year Chicago-based project, which was partly funded by the National Endowment for the Humanities.

Tanner and a team of historians pieced together accounts of early settlers, traders, missionaries, Indian agents, surveyors, military personnel and contemporary Indians to create maps of vanished and still-existing villages, tribal distribution, battles, epidemics and land rights from 1640 to 1870.

The message that Tanner hopes will come through is that Indians and Indian history are still all around us.

"I'm just hoping that it is going to awaken an interest in Indian people so the general public will lose their idea that all Indians are on Sioux reservations or are Navajo," said Tanner.

The Great Lakes region, stretching between St. Louis and Montreal, has more Indians living in it today than in the mid-18th century. The atlas estimates the Indian population of the region in 1768 was 60,000 to 80,000, compared with nearly 300,000 today.

The \$75 atlas - the cartographer of which, Miklos Pinther, is chief cartographer of the United Nations - is generally out of stock, said Tanner, but will be available later this month at the Newberry Library book store, with a paperback expected out this summer.

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YOUR
PRIDE



Vote!